

MISCELLANEOUS
LETTERS,

Giving an Account of the
WORKS
OF THE
LEARNED,
Both at Home and Abroad.

To be Published Monthly.

For the Month of *MAY*, 1695.

~~STAMPE~~

L O N D O N;

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Dissertationum in Concilia generalia & particularia, Tomus primus. Authore Ludovico Thimassino Presbytero Congregationis Oratorii Domino Jesu. In Quarto. Paris, 1667. and published in 1695.

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Petri Danielis Huetii Episcopi Abrincensis Censura Philosophiæ Cartesiana, Editio quarta aucta & emendata. In 12°. At Paris, 1694.

An Essay on Dioptrick, by N. Hartsoecker. In Quarto. Paris 1694.

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ERRATA in Numb. 14. for April.

PAGE 308. line 2. read thus; *The Publick History which is designed for all Ages and Nations makes Conscience of mentioning any Falshood, but dares not promise as Secret History does, to tell all the Truths.*

Miscellaneous Letters.

La parfaite Introduction a La Geographie Universelle, par une Nouvelle Methode Abregee & tres facile, *i. e.* *A compleat Introduction to Universal Geography, by a new, short and easy Method; containing a Treatise of the Sphere, the Description of the Terrestrial and Celestial Globe, the Parts of the World divided into States, Empires, Kingdoms, Republicks, Provinces, &c. with a Treatise, at the Close, concerning Practical Dialling, teaching diverse Methods of making Solar Quadrants with great Facility: the whole enrich'd with Plates, Tables and Figures, proper to give us a compleat Understanding of the Matter.* By the *Sieur D. F. Marveilleux, in Octavo, at Neufchatel in Suifferland, 1694. and to be sold at Amsterdam by John du Fresne.*

S I R,

THE Author might have justly entituled his Work a *Cosmography*, seeing he hath not only given a Description of the Earth and the Sea, but also of the Air and the Heavens, and all the Parts which compose the Universe; but having insisted most upon the Earth, that hath probably determin'd him to entitle his Work a *Geography*.

It is divided into four Books, each Book into diverse Chapters, and the most Part of the Chapters into diverse Sections, wherein the Matters are treated of by way of Question and Answer. His first Book is concerning the Sphere, where he teaches how to

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know the Circles, the Poles, the Axes, and the principal Points. Here he discourses also of Longitude and Latitude, the different Climates, the Situations of Countries, and the Relations of those Situations to one another. He does also explain, by several Propositions, the diverse Uses that may be made of the Globe, the Method of using Charts profitably, and the Observations which we ought to make upon Measures Antient and Modern.

The second treats of Cosmography in General, but at last he is more particular in his Uranography and Aerography, or Descriptions of the Heavens and Air. In the first he enumerates the different Heavens, and after having examined their different Motions, he passes to the Consideration of the Stars. Every Body knows that there are seven Planets, but most People imagine that the fixed Stars are innumerable, because they do indeed appear so to those who don't consider them any other than passingly: Yet their Number is not so great, seeing, according to the Computation of the ablest Astronomers, there are not above 1022 which appear in our Hemisphere, and those who have pass'd the Line reckon 562, which don't appear to us; so that according to them the whole Number does not exceed 1538. They are rank'd under six different Classes, according to the Number of their Rays, which make them appear bigger or lesser. Monsieur *Merveilleux* hath also computed their different Diameters, their Cube, and the Distance betwixt the Earth and each of the Heavens. He teaches us the different Constellations, their Situation and Motions as far as is needful to give us a general Notion of the Principles of Astronomy. He treats also of Comets, and 'tis easily perceiv'd by his way of handling this Subject, and the Astronomical Supputations, in order to an Enquiry after Natural Causes, that he is equally Learned in both those Sciences. His next Speculations are upon the Fire and the Air, but he applies himself more particularly to Aerography, and there he discourses of the Winds and the Divisions of the Compass; of Motions, their Causes, Effects, and different Species. Here he treats also of the Rainbow, Earthquakes, and the Eccho, in order to find out their Causes, so that what he says of them is purely physical. The next Chapter treats of Hydrography, or the Description of Water, and gives a Definition of the different Names of the Great Collections of Water, as Sea, River, Lake, Fountain, &c. And the last Chapter of this Book defines the

the Names given to the different Parts of the Terrestrial Globe.

His third Book is the first in which he treats of Geography directly, and here he speaks of the diverse sorts of Charts; and after having establish'd the General Divisions of the Map of the World, he treats in particular of the different States of *Asia*, *Africa* and *America*, wherein he has many Remarks taken from the best Relations concerning their Commodities, Religion and Government. He has many curious Observations in his Accounts of the Dominions of the Turks in *Asia*, as also in *Arabia*, *Persia*, the Empire of the *Mogul*, *China*, and other Parts of *Asia*. He has the like upon *Barbary*, *Egypt*, *Guiney*, *Abyssinia*, and other Parts of *Africa*, as also on the diverse Countries possessed by the Spaniards and other Europeans in *America*. The sixth Chapter of this Book treats of the most famous Isles of the Mediterranean, those of *Asia*, *Africa*, and *America*. The seventh is an Account of *Peninsula's*, Seas, Gulphs, Straits and principal Rivers. The eighth is upon *Isthmus's*, Promontories, Mountains, Vulcano's, Arms of the Sea, Great Oceans, and the Religions of the World: and in his ninth Chapter he gives the Definitions of all sorts of Sovereignities.

His fourth Book makes up the greatest Part of the second Tome of this Work; then he applies himself to the Consideration of diverse Parties of *Europe*, and is more particular on them than on any of the other Parts: for he not only represents the Situation of the Country, the Advantages of the different Climates, the Government of Kingdoms, States and Republicks, the Religion and Manners of the Inhabitants, but he hath also given a General Idea of their History, and particular Tables which mark the Chronological Succession of their Kings who have govern'd the principal Monarchies of this Noblest Part of the World.

Towards the End of the second Tome there's a little Treatise of Dialling, in which the Author observes the Method which we ought to take in making all sorts of Solar Quadrants, with Figures, mark'd by Letters, to make us the better understand the Operations.

Dissertationum in Concilia generalia & particularia, Tomus primus. Authore Ludovico Thomassino Presbytero Congregationis Oratorii Domini Jesu. In Quarto. Paris, 1667. and published in 1695.

THE Fate of this Book is somewhat extraordinary. It was printed near eight and twenty Years ago, with an Epistle Dedicatory to Monsieur *Perefixe*, then Archbishop of *Paris*; but that Prelate forbid its Publication, because it favoured too much the Opinion of the *Ultramontani*, who give to the Pope an unbounded Power. Had not this present War broke out in *Europe*, 'tis likely that this Book had never been publish'd; but the present Juncture of Affairs obliging the French King to great Condescensions towards the *Holy See*, the Booksellers have made use of this favourable Opportunity to sell this Work.

This first Volume contains twenty Dissertations upon the Principal Matters relating to Faith and Discipline (in relation to the Church of *Rome*). The first treats of the famous Controversy that arose towards the latter end of the second Century, between Pope *Victor* and the Church of *Asia*, concerning the Day in which the Christians were to celebrate the Passover. Father *Thomassin* endeavours to vindicate that Pope's Proceedings, by shewing that he had on his side all the Churches, except those of the Province of *Ephesus*; and that he followed most exactly the Tradition of the Apostles, as it was afterwards declared in Councils wherein that Question was moved. That Pope grounded his Decree on the same Reasons that the Council of *Nice* grounded theirs upon afterwards; and whatever has been objected against that Pope might, says Father *Thomassin*, have been objected with as much Pretence against that holy Assembly, of which the *Quartodecimani* disowned the Authority.

The Controversy between Pope *Stephen* and St. *Cyprian* concerning the Baptism of Hereticks, is the Subject-Matter of the second Dissertation. Our Author tells us, that this Question was debated with as much Heat and Violence as that of the Celebration of the Pass-

Passover, but he declares against those who have said that Pope *Stephen* was no less mistaken in owning the Baptism of all Hereticks, than *St. Cyprian* was in rejecting the same. And to overthrow their Reasons he brings in for a Witness *Firmilianus* Bishop of *Cappadocia*, who says that Pope *Stephen* did not admit Baptism conferr'd by Hereticks, unless it was administred in the Form of the Catholick Church, and by the Invocation of the three Persons of the blessed Trinity. To confirm this Distinction he observes, that when this Question was decided in the Council of *Arles*, it was decreed, that when any Doubt should arise about the Validity of the Baptism administred in *Africa*, he who had received it should be ask'd under what Form it had been administred; and if it should appear that he had been baptized in the Name of the Three Persons, such a Man should have no need of a second Baptism. The Council, says our Author, does not propose the Example of a Baptism administred at *Rome*, because the Church of *Rome* owned no other Baptism to be good but that which was administred in the Name of the Three Persons. He confirms this by several Quotations out of *St. Hierom*, *St. Austin*, and *Vincent of Lerins*, and then proposes this Question, whether, after the Decree of Pope *Stephen*, the Decision of the Council of *Arles* was necessary to remove the Difficulty, as *St. Austin* insinuates in sundry Places? Our Author says, that that Decision of the Council was no ways necessary, and that the Decree of the Pope being conformable to the Tradition, every one was obliged to submit himself to it, as the *Pelagians* were obliged, according to *St. Austin* himself, to submit themselves to the particular Councils and Popes who had condemned them. Those who have a Mind to be thoroughly acquainted with this Controversy between Pope *Stephen* and *St. Cyprian*, will not lose their Labour in perusing a Letter of the Learned *De Launoy* upon that Point. 'Tis the last of the eighth Part of his Letters.

The third Dissertation treats of the Convocation of the General Councils; and here Father *Thomassin* laying aside the numerous Examples which manifestly prove that the Emperors have called Oecumenical Councils, maintains, that that Right belongs to the Pope alone: "Before the Emperors had imbraced the Christian

"Religion, says he, they did not concern themselves in the calling

"of Prelates together; and when all the World almost was be-

"come Christian, what Right had the Emperors to give Directi-

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“ons to Bishops who liv'd in other Princes Dominions ? Certainly
 “they had none, whereas the Popes, whose spiritual Authority is
 “obeyed where-ever the Gospel is received, have always, with-
 “out Competition, enjoyed that Right.

From the Convocation of General Councils our Author comes to treat of their Usefulness, and does plainly conclude that they are of no Necessity, since, says he, many Heresies have been suppress'd either by the Authority of Bishops alone, or by that of particular Councils, who are submitted to the Pope. This takes up the fourth Dissertation.

The fifth has been occasioned by these Words of St. *Hierom* about the Council of *Rimini*, *Ingemuit totus Orbis, & se Arianum esse miratus est*; whereupon our Author endeavours to shew that the Fathers of *Rimini* did not forsake the Orthodox Faith, as 'tis commonly said, because the captious Form they subscribed seemed to them conformable to that Faith; and in short, that the Number of the Catholicks was always superiour to the *Arians*.

The sixth Dissertation treats of the Confirmation of General Councils; and here we are told, that though Bishops and Nations do confirm the Decrees of Councils by their submitting to their Decisions, yet the Pope has a particular Right to confirm them in a more Authentick Manner.

In the seventh the Author spares no Art nor Words to perswade us, that St. *Chrisostom* appealed from a Council to Pope *Innocent I.* and that the Pope annulled the Decree of the Council, and restored St. *Chrisostom*.

The eighth Dissertation contains a Vindication of the Council of *Diospolis*, in which it seems that *Pelagius* deluded his Judges by the Artifices he made use of to conceal his Opinions; but our Author sheweth, that the thing did not happen so, but on the contrary, that those Judges did condemn the Heresy of *Pelagius*, and that he did abjure it.

In the ninth Dissertation the Author designs only to prove that particular Councils want the Confirmation of the Pope to make them valid; and in the tenth, that the Popes have always presided in the General Councils either by themselves or their Legates.

Father *Thomassin* employs the eleventh to shew that the Pope and the Council cannot be separated no more than the Head and the Members, and the Shepherd and the Flock; so that they are but
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one and the same Tribunal, and that whosoever appeals to a Council, appeals at the same time to the Pope.

The twelfth Dissertation contains a great many Instances, whereby the Author intends to prove, that the Popes have not expected the Meeting of General Councils, either to expound the Catholick Faith, or to condemn Errors and Heresies; and that if Oecumenical Councils did meet afterwards upon the same Matters, this however is no Argument against the Authority of the *Holy See*. From whence he concludes, that those who in this last Age have been so rash as to appeal from the Pope to a Council, have been in the wrong, and that their Appeal ought to be look'd upon as an odious Petition, because there can be no lawful Council, unless it be called by the Pope. He adds, that the Question of the Superiority of the Councils, which has made of late so great a Noise in the Schools, was unknown to Antiquity; and that *Jesus Christ*, it seems, has condemned it before hand, when he condemned that Motion among the Apostles, to know who was the greater among them: "Let us not dispute any more, says he, who is the greater, the Pope or the Council; but rather let us own that the Pope joined with the Council is greater than himself, and that the Council is less than it self when separated from the Pope. He closes this Dissertation with a long Treatise of Subscriptions, and sheweth that the Decrees of the Councils were almost constantly subscribed by the Bishops, but never by the inferior Clergy and Monks, nor yet by the Laity, unless there was just Cause to suspect them of holding the Doctrine condemned by the Councils.

The thirteenth Dissertation is about two Councils, one held at *Arles*, and the other at *Lyons*, in 475, of which no Body makes mention but *Faustus* Bishop of *Riez*: Whereupon Father *Thomassin* enquires if ever any Sect held the Tenets imputed by *Faustus* to the *Predestinarians*, and concludes in the Negative.

In the fourteenth our Author has gather'd many Examples and Arguments, to prove that the Pope can judg all other Patriarchs without calling a General Council: but those Arguments, methinks, are very weak, having no other Ground but this Supposition, that the Priority of the Pope is antient, grounded upon that of *St. Peter*, and consequently *Jure divino*; and that if the Pope be the Chief or Head of other Patriarchs by Divine Right, he is also

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eodem jure their Judg. If in this Argument there was not a plain *Petitio Principii*, the Conclusion would be better.

Father *Thomassin* endeavours in his fifteenth Dissertation to confirm a great Privilege of the *Holy See*, viz. that it cannot be judged by any other See, nor by an *Oecumenical Council*. *Ennodius* of *Pavia*, and *Avitus* of *Vienna*, wrote formerly in favour of that Privilege, and 'tis out of them that our Author has taken his strongest Arguments : but I must refer you again to the learned *De Launoy*, and advise you to read what he says upon that Point in the first Part of his Letters.

The Author has undertaken in the sixteenth another Task no less difficult than the former, viz. that the Pope being the Center of Unity, those who have separated themselves from it are obliged to return to their Center. This he proves by the Example of the Bishops of the East, who having communicated with *Aca-tius* of *Constantinople*, condemned by the Pope, put an end to their Schism by returning to the Communion of the *Romish Church*.

The seventeenth Dissertation is a Panegyrick of the Moderation of the Bishops of the second Council of *Orange*, who decided nothing about the Matters of Faith, and abstained from thorny and subtle Questions that are of no use : and towards the latter End our Author wishes that there could be found some Means to reconcile the Greek Fathers with the Latins, about Grace and Predestination, as the Council of *Florence* reconciled the *Greeks* and *Latins* concerning the Additions made to the Creed, about the Procession of the Holy Ghost, and other Points controverted amongst them.

In the eighteenth Father *Thomassin* proves that the Holy See has been consulted upon all the Difficulties which have hapned in the Church, and that its Answers have been received with such a Respect, that without any other Means they have suppressed a great Number of Heresies. The Author has been engaged here to confute *Gerson*, *Almain*, *Major*, and some other Doctors of *Paris*, who have taught that the Authority of the Pope alone could not oblige in Matters of Faith : and to do it, he insists first of all upon the Novelty of their Opinion, and secondly upon the little Number of those who hold that Tenet. To prove that Novelty he relates the Testimony of many antient Bishops, who own that the Popes alone have decided many Controversies in *France* about Religion, and that they preserved the West from the Heresies
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sprung out of the Greek Churches ; and as to the little Number, in such Matters as this, says he, it is always suspicious, and the general Opinion is a very reasonable Prejudice. *Gerson's* Doctrine was not receiv'd by the *Faculty* of Divinity of *Paris* ; and *Richerius*, as *Petrus Aurelius* owns it, met with very few Followers. Our Author is too quick-sighted not to have foreseen, that by subjecting the Council to the Pope, his Enemies would object against him, that he attacks the Liberties of the Church of *France*, and therefore he sides with *Monsieur de Marca*, who, to prevent a like Objection, pretended that those Liberties were not grounded upon the Superiority of the Council.

The nineteenth Dissertation is about Pope *Vigilius*, who having for some time maintained the *Tria Capitula*, and afterwards condemn'd them, affords a strong Proof against the Infallibility of the Pope : but the Condemnation of *Honorius*, which is the Subject-Matter of the last Dissertation, has puzzled our Author more than all the rest. He gets out of those Briars as well as he can, and tells us, that the Acts of the sixth Council have not been corrupted, and that *Honorius* was condemned for his having spared the *Monothelites*, and not for holding their Doctrine.

La Vie de Cassiodore : i. e. *The Life of Cassiodorus Chancellor and first Minister to Theodorick the Great, and divers other Kings of Italy, and afterwards Abbot of Viviers ; with an Abridgment of the History of those Princes whom he serv'd, and Remarks upon his Works.* In 12^o, at Paris. 1694.

THIS Life is divided into four Books : the first gives an Account of *Cassiodorus's* Birth, Education and Imployment till the Death of *Theodorick* King of the Goths. His Grandfather was honoured with the Title of *Illustrious*, and by his Valour deliver'd the Country of the *Bruttii* from the Invasion of the Vandals. His Father was Tribune and Secretary of State under the Emperor *Valentinian* the third ; and being sent on an Embassy to *Attila*, he obtain'd honourable Conditions of Peace from him, and oblig'd him

to retire beyond the *Danube*, where he died by vomiting Blood.

Cassiodorus was born about 470 at *Squillacum* a City of the *Bruttii*. When *Odoacer* King of the *Eruli* possess'd himself of *Italy*, and de-thron'd *Augustulus*, he continued such Romans as were deserving in their Employments, and entrusted *Cassiodorus*, tho very young, with the Charge of the particular Revenues, and afterwards with that of the Royal Bounties.

Theodorick King of the Goths undertook, with the Consent of the Emperor *Zeno*, to chase *Odoacer* out of *Italy*, fought him in three Battels, and besieg'd him in *Ravenna*. The two Kings being weary of the War, came to an Accommodation, and divided *Italy* betwixt them; but in a little time after *Theodorick* rid himself of *Odoacer* at a Banquet.

At that time *Cassiodorus* retired into the Country, and prevented the Insurrections of the People; for which Service *Theodorick* made him his Secretary, Governour of *Abruzzo*, *Questor*, Great Master, Lieutenant General, *Patricius*, and Consul, and died in 526, after a Reign of thirty Years.

The second Book contains the most remarkable Events of the following Reigns, with *Cassiodorus* his Employments until the time of his Retirement. *Athalarick* Grandchild to *Theodorick* having succeeded him under the Guardianship of his Mother *Amalasuntha*, restored *Cassiodorus* to his Office of Lieutenant General. After *Athalarick's* Death in 534, *Theodatus* being taken in as Partner of the Government by *Amalasuntha*, imprisoned her in a Castle where she was strangled by her Enemies; and he continued *Cassiodorus* as Lieutenant General, which Charge he did also bear under *Viriges* who slew *Theodatus* after he had been deposed by the Army.

Belisarius having rendred himself Master of *Rome*, and forc'd *Viriges* to surrender, he carried him to *Constantinople*, where he died about two years after. The Goths offered the Crown to *Uraius* Son to *Viriges's* Sister; but he refused it, and advis'd them to confer it on *Thibauld* Son to *Theudis* King of the Visigoths. *Thibauld* caused *Uraius* to be kill'd, in revenge whereof *Bellas* cut off his Head at a Feast.

The third Book gives an account of *Cassiodorus* his Retirement, who after having serv'd so many Kings, and seen their Tragical Exit, he resolv'd to consecrate the rest of his Days to him whose Kingdom has no End. The Centuriators say that it was for fear
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of losing his Dignities, but our Author is of another mind, and alledges that he was always agreeable and necessary to the Gothick Kings, so that he had no reason to be afraid of them, and that it proceeded merely from a generous Contempt of the Glory of this World and the greatest Charms that there are to be found in the Favour of Princes, and from an ardent desire to apply himself wholly to the Affairs that concern'd his Salvation. He was about 70 years old when he took this Resolution, and liv'd above 23 years in Solitude, being about 93 when he compos'd his Treatise of Orthography. He built the Monastery whither he retired, and by the Description which he hath left us of it we are apt to believe it to be that of *Viviers* rais'd upon the Foundations of his own House at *Squillacum*, and the same with that of *Castel* mentioned by Pope *Gregory I.* He compos'd two Treatises for the Instruction of his Brethren; the first was the Method how to attain Divine Learning, and the second how to attain to humane Learning and Arts.

Out of his two Libraries that he had formerly at *Rome* and *Ravenna*, he formed that of *Viviers*, which he augmented daily afterwards, that his Fraternity might not want any thing by which they could acquire such Knowledg as was necessary for them. He did also instruct them himself *vivâ Voce*, took care to furnish them with excellent Masters, and amongst others the famous *Denis* the Little.

The fourth Book is a Judicious Critick by the Author upon *Cassiodorus* his Works, his Letters, Chronicle, Treatise of the Soul, Commentary on the Psalms, Tripartite History, and one of the Goths which is lost.

Cassiodorus divided his Commentaries on the Psalms into twelve Parts, according to the Order and Sense of the Psalms, which represent our Saviour and his Church in different States: he seems to have been superstitiously addicted to that Number, as containing something mysterious; and so he reduc'd his Letters into twelve Books, divided his Tripartite History and that of the Goths into twelve Parts, and his Treatises of the Soul and Orthography into twelve Chapters.

And out of all his Works our Author hath extract'd about 130 Maxims, Moral, Politick and Christian, to give us the better Idea of *Cassiodorus* his great Wit and Learning.

Francisci Junii F. F. de Pictura veterum Libri tres, tot in locis emendati, & tam multis accessionibus aucti ut plane novi possint videri. Accedit Catalogus adhuc ineditus Architectorum, Mechanicorum, sed præcipuè Pictorum, Statuariorum, Calatorum, Tornatorum, aliorumque Artificum, & operum quæ fuerunt, secundum seriem Litterarum digestus. In Folio.

THE first Edition of this curious Work met with a very favourable Reception from all true Lovers of Learning, but doubtless this second will meet with a greater one, since the Learned *Grevius* has so much improv'd it, that it seems rather a new Book than the second Edition of the former. The first Addition I shall mention is the Life of *Junius*, for it was but fit that since his Book is like to last as long as the World, that we and our Posterity should be acquainted with the Life, Actions, Country and Lineage of its Author.

Junius was born at *Heidelbergh*, towards the End of the last Age; his Father was *Francis Junius* a Native of *Bourges* in *France*, Professor of the Holy Scripture at *Leyden*, who died before his Son was thirteen Years old. *Junius* having lost his Father, engaged himself in the Army of the States General, and served them till the Peace was concluded between *Spain* and *Holland*, in 1609. when he forsook the Profession of Arms to betake himself to Study. He went into *France*, where he continued for some time, and then went for *England*, where he lived thirty Years: 'Twas there that he wrote his Books of the Painting of the *Antients*, which were printed at *Amsterdam*. In the mean time he learned the English Tongue, and almost all the Northern Languages. He left *England* to return into his Country, but being informed that in some Parts of *Frizeland* some Boroughs used a particular Language which was not understood by others, he went there on purpose to learn it, and from thence he came back into *England* to peruse some *Anglo-saxon* Manuscripts, and died at *Windsor* in the House of the famous *Isaac Vossius*, who was his Nephew, being eighty six Years of

of Age. This is enough as to the Life of the Author, I come now to the Subject-Matter of his Book, and to give you an Idea of it I shall follow the same Order as *Junius* observeth.

In the first Book he treats of the beginning of the Art of Painting; in the second of its Progress; and in the third of its Perfection. Painting was so weak in its Beginning, that its whole Perfection consisted in an Imitation of the Shadows formed by Bodies exposed to the Sun; but yet *Junius* makes a fine Comparison between Painting and Poetry, and concludes, that both of them must needs have expressed a great deal of Imagination and Fancy to have got the Love of Men as soon as they appeared in the World.

In the second Book wherein *Junius* treats of the Progress of Painting, he looks upon God as its Author, not only because of his having formed the first Man out of the Mud, but also because that by his breathing into his Nostrils the Breath of Life he breathed into him at the same time all the Seeds of Arts and Sciences, which a good Education, the Care of our Parents and Masters, and the Courage and Application of Disciples, cause to shoot up, and from whence we draw all the Precepts that bring those Arts to Perfection.

The Precepts of Painting may be reduced to these five, Invention or History, the Design or Proportion, the Colouring, the Motion or Action, and Posture or Disposition of Parts. *Junius* inquires into the Observations made by the Antients upon these five Heads, and sets them off with the richest Ornaments of Historians, Orators and Poets.

'Tis most principally in the Invention of a Subject that the Judgment of a Painter, Statuary, or Carver appears; for the greater and the more illustrious the Subject is, the greater Incouragement a Man has to undertake it, and to apply himself wholly to it, because of the Glory and Fame he may expect if he succeeds. A mean Subject never made a Man famous.

When a Painter has invented a Subject he makes a Draught of it, and observes its natural Proportions, and especially if he has a mind to draw a Face, and to make his Picture like the Original. 'Twas for that Reason the Greeks used to draw naked Bodies, and that they did endeavour so much to imitate the Simplicity of Nature, which has been chiefly admired in their Works.

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The Design or Draught of the Subject alone may please, but it moves and affects more lively when it is set off with fine Colours, and adorned with the Mixture of Shadow and Light ; but this is none of the least parts of Painting.

As Motions and Actions proceed from the Soul, the most excellent Masters have taken more care to express the Soul than the Body, and to give each Person the Character that was best agreeable to their Manners, as Piety to Prophets, Gravity to Magistrates, Majesty to Kings, and an august Power to God. When they put many things in their Pictures, the Perfection of their Art consisted in a judicious Disposition of them.

Junius having gather'd what Antiquity both Greeks and Romans have afforded him upon those five Heads, relates the finest Descriptions that are met with in Books, as that of a Horse in *Virgil*, of a Bull in *Ovid*, of Beauty and Ugliness, of the different Ages of Man, &c. and proposes them to Painters, Statuaries and Carvers, as perfect Models which they must imitate.

The two Catalogues which make up the second Part of this Book, had never been printed before. The first contains the Works of Architecture, Sculpture, Painting and Ingravings, which have been the most valued by the Antients : and the second the Names of Architects, Sculptors, Painters, Ingravers, and other famous Workmen ; with the Testimony of *Pausanias*, *Pliny*, and other Authors who have commended them for their Ability and Excellency in their Arts.

Projet ; or, *A Project of a General History of Military Religions.* By *Monsieur de Blegny*. In 12°. Paris, 1694.

THIS Project is doubtless a vast Undertaking, since it is no less than a Story of all the memorable Exploits performed by Military Orders in the World. This is so difficult a Task, that no Body, I believe, would have undertaken it some Years ago ; but the *French King's Edict* for the Re-establishment of the Order of the Holy Ghost, given in *March* 1693, and a Declaration of this Council in *August* that same Year, have made the thing more easy ;

easy; for it is thereby ordained, that the Knights and Commanders of those Orders shall produce the Titles whereon their Pretensions are grounded.

The Work will be divided into four Parts: the first, which the Author has given us, contains the remotest Transactions, and what is most uncertain concerning the Institution of Military Orders. And lastly, what more remarkable things have happened in relation to them till the twelfth Century.

The second Part, not yet publish'd, will contain the Institutions made in the thirteenth Century, the Declension of the Order of the Holy Ghost, the Suppression of the Knights of the Temple, and an Account of the *Croisades*.

The third will relate the Invasions of the Rights of the Order of the Holy Ghost by the Knights of St. *Lazarus*, and the Institution of the Order of St. *Lewis*, with the Promotion of the Knights.

And lastly, the fourth will be a Collection of the Rights, Privileges, and Prerogatives of Military Religions.

Reflexions sur L'Etat, &c. Remarks upon the present State of Fevers which have reigned in the City of Lyons, in the Kingdom of France, and in several other Parts of Europe, since the Year 1693. down to this present Year 1695. By Dr. Panthot President of the College of Physicians of Lyons. In Octavo. Lyons, 1695.

IN order to give a true Notion of those Fevers the Author sheweth that they begin after two different Manners; some discover themselves on a sudden at the first Invasion, and others are not known but some time after, being at their Beginning attended only with the Symptoms of a simple and ordinary Fever.

Those of the first Order begin with a violent Head-ach, heavy Dozing, Squeamishness, a continual Inclination to vomit, and an extraordinary Weariness; and their most essential Indication and Symptom lies, the Author tells us, in a small, unequal, contracted Pulse, and convulsive Motions.

Miscellaneous Letters.

Fevers of the second sort shew themselves at first as other Fevers that are simple, that is to say, that during the first six Days, there appears no Sign that may induce a Physician to fear such Symptoms as commonly afflict Patients who labour under malignant Fevers, but upon the seventh Day, or thereabouts; then they come out attended with the same Symptoms we have observed in Fevers of the first kind. Thus far for the Signs.

Dr. *Panthot* comes now to the Causes of those Fevers, which in his Opinion are three, two whereof are Particular, and one Universal. The first is an ill Food occasion'd by the Scarcity of Corn; and the second the hard Winter, which has been very long and very sharp. An ill Diet, says he, has been the chief Occasion of Malignity; for People being forced to eat Bread made with musty and damnified Meal, corrupt Juices and Humours must needs have been produced in their Bodies: To prove that Corruption and Putrefaction the Author brings but one Argument, but such an one that he looks upon it as unanswerable and convincing, and it is the prodigious Quantity of Worms which the Sick have voided by Vomit and Stool, and the unsufferable Stench of their Excrements; for the Blood and other Humours of the Body being always qualified according to the Quality of the Diet, 'tis no wonder if Nature has not been able to alter and overcome the vicious Particles of an ill Food. To this he adds *Heat* and *Cold*, which he takes for the chief Causes of all Alterations. *Heat*, says our Author, with its Activity, divides asunder the Sulphurs from the Salts, which, whilst united, were able to preserve Bodies from Putrefaction; and *Cold* is no less a Cause of Corruption than *Heat*, because by its locking up in the Body abundance of excrementitious *Effluvia*, Nature is so overloaded that she is not able to cast them off, whereupon Putrefaction must needs soon ensue.

Our Author takes notice that there has been a greater Malignity amongst the Rich than among the Poor, and believes that this is come to pass, because the superfluous Humours proceeding from a plentiful Eating, and from ill Juices, have yielded more Matter to that great Corruption which hath bred the Malignity. The Poor on the contrary had so little Victuals, that their Bodies being exhausted by a long, violent and forced Fasting, they have suffered more by *Inanition* than by *Repletion*; and such an Inanition cannot be said to be the Cause of Malignant Fevers, seeing there has been

been no Superfluity that might breed noxious Humours. This is the Reason why poor People have seldom been taken with those malignant Fevers, and why they have recovered sooner than the Rich who lived in Plenty; which has been a surprizing *Phenomenon* to those who have not seriously considered all the Circumstances of those Distempers.

The strongest and most vigorous Men, such as seemed to be most healthy, have been more subject to those Fevers than the weak and sickly, and Women less than Men, because they are commonly more regular in their way of Living, and less given to Drinking or other Excess, and besides they have the Faculty of cleansing themselves from impure and corrupt Humours, by their Monthly Purgations, which Nature brings about in order to perform an useful Purification. Friars also, by the Austerity of that Life, have been less infested with these Fevers than other Men.

Dr. *Panthot* having thus treated of the Symptoms and Causes of those Distempers, comes to the Remedies that have been used in order to cure them, and in the first Place does not approve the frequent Use of Cordials, which, says he, do often inflame the Humours of the Body, raise violent Fermentations, force the morbid Matter up into the Brain, and cause a *Delirium* at a time that the bodily Juices are disposed to a fretful Agitation; and therefore the Use of Cordials ought to be then very moderate, and a Physician is to betake himself to Bleeding and frequent Purgatives.

Bleeding is requisite especially when there is an inflammatory Disposition; and we observe in a malignant Fever, or the small Pox, that soon after Bleeding the Purples, red Spots or Pimples come out gently, and the Patient finds Relief and a great Abatement of the Symptoms that did oppress him before, as our Author observed it upon a Friar, whose Case he relateth. He grounds the Usefulness and Necessity of Bleeding upon several other Experiences of his own, and upon this general Observation, that the Number of those who have recovered after having been let Blood, is greater than that of such who have abstained from Bleeding, and that Bleeding has always brought out the Malignity which was hidden before the opening of a Vein.

As to Purging our Author does not think fit to defer it to the latter Days of the Distemper, as *Hippocrates* teaches it; but on the contrary, that immediately after sufficient repeated Bleeding, 'tis

requisite to purge the Patient with a laxative Ptisane, of which he is to drink several Glasses a Day, and so long as the Physician shall think it convenient. By these gentle and repeated Purgations the Body is freed and cleared from the *morbifick* Matter, which can never be done by one single Purgation, it being impossible that that Matter should be expelled all at once; and because that Putrefaction has been insensibly gather'd in the Body, it must be also carried off by Degrees. But when this gentle Purge, though taken for several times, is not capable of expelling all the *morbifick* Matter, and when any dangerous Symptom comes on, as a *Delirium*, Dozing, Raving, Convulsions, and the like, then without any more ado, and without any Hesitation, *Emetick Wine* ought to be given, it being an excellent Remedy, which can never be too much praised, and afterwards the laxative *Ptisane* must be used to carry off the Remnant of the Matter that has been stirred by the *Emetick*.

A Pattern of a well-constituted and well-govern'd Hospital: or, a Brief Description of the Building, and full Relation of the Establishment, Constitution, Discipline, Oeconomy, and Administration of the Government of the Royal Hospital of the Invalids near Paris: Partly translated from a large Folio Book, printed some Years ago in French; and partly extracted out of some Manuscript Relations never before published. In Octavo, 1695. For Richard Baldwin in Warwick-Lane.

Whoever will peruse this Book, will be convinced that the Author has been in the right to intitule it, *A Pattern of a well-constituted and well governed Hospital*; for I dare say that there never was an Hospital in the World, that, by its good Constitution, and by the strict Observations of its Laws, could claim with so much Justice to serve for a Model, as the *Invalids near Paris*. Its wise Constitution appears in this, that without any Tax or new Charge upon the Publick, there has been Money enough raised for erecting the most magnificent Building in *France*, and a perpetual Fund settled.

settled for the maintaining of about five thousand Men? Nor is the Constitution of this Hospital less deserving of our Commendation in what relates to the Duties and Performances of the Civil Officers belonging to it: there is no room here for *Corruption* and *Bribery*, no purchasing of Offices or Employments, and consequently no Body reimburses himself at the Expence of the House; no Presents from Bakers, Butchers, Tailors, Wine-Merchants, &c. to obtain the Custom of the House; but Matters are so wisely contrived, that most of the Officers concerned in the Civil Government and Management of the Affairs of the Hospital are in a manner as Checks one upon another, and so every one of them performs his Duty carefully.

And as to the strict Observation of the Laws I have spoken of, what can be more surprizing than to see so great a Number of Men of different Countries and Humours, used to all the Licentiousness and Dissoluteness of a Military Life, so reformed in their Behaviour and Morals, as to become the soberest, civilest, modestest, and the most industrious Men in the whole Nation? to live in a Society under those Rules of good Discipline and Order, without Noise, Quarreling, Gaming, Drinking, Cheating, Stealing, giving ill Language, Swearing, and other such Immoralities? to be punctual Observers of all the Ecclesiastick and Military Duties required of them, and diligent in the Exercise of those Manufactures and Trades that are set up and encouraged in the House, in order to banish Idleness and Laziness from amongst them?

The first thing we meet in this Book, after the Preface, is the French King's Edict for the Establishment of the said Hospital, wherein one may see the Motives of so noble an Undertaking, upon what Funds the Maintenance of the *Invalids* is assigned, and the principal Laws for the Government of the Hospital. This Edict was given in *April*, 1674.

The Book is divided in two Parts. The first contains the Description of the Hospital, as to its Situation, Figure, Courts, Gates, Apartments, &c. A Description of the two Churches, their Architecture, Dimensions, Paving, Windows and Ornaments: An Account of the Refectories, Number, Dimensions, Conveniency, and Painting: A Description of the Infirmeries, of the Water-Engine that supplies the House with Water, of the Goodness of the Water, and of the Quantity that the House uses;

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with a general Account of all the Buildings belonging to the said Hospital.

The second Part treats of the Government and Administration of the Royal Hospital, and is divided into XV Articles. He begins with the spiritual Government, and then comes to the Administrator General's Office, of the four Directors; and, in short, he treats of the Duties of all the Officers of the House, of the Diet, Nourishment, Exercise, Trade and Manufacture of the Invalids; of the Revenue and Incomes belonging to the Royal Hospital, and in general of whatever concerns the Government of the House. The last Article treats of some particular Rules, settled and observed at the Reception of Officers and Souldiers, and of some other Laws relating to *Presents*, that they are obliged to observe, and how the Transgressors are punish'd; whereupon he gives an Instance of two Invalid Officers turned out of the House, the first for having received a small *Present* from an Ambassador to whom he had shown the House, and the other for not restoring a Watch a Lady had forgot in one of the Apartments. This Crime of *Begging*, as the French do justly call it, is so odious there, that if a Souldier is convicted of having received the least thing in the World from those that come to see the House, he is condemned to a Month's Imprisonment and Bread and Water.

Petri Danielis Huetii Episcopi Abrincensis Censura Philosophiæ Cartesianæ, Editio quarta aucta & emendata. In 12°. At Paris, 1694.

THE first Edition of this Work having appeared in 1689. it were very impertinent to give any Idea of it now, so that we shall only give you an Account of the Discourse which the Learned Author hath prefix'd to this fourth Edition.

He examines the Answer which was printed against him at Paris in 1691. and because his Great Affairs did not allow him to give it an entire Confutation, he contents himself with overturning the Foundations laid down in the first Chapter, as being persuaded that this being done, the Superstructure built thereupon must fall of Course.

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He charges the Author of the Answer with downright Contradictions, vicious Circles, frequent begging of the Question, and gross Ignorance of the Opinions of the Antients, and even of the very Sentiments of *Descartes*, unfaithful Translations of the Text of his Book, and charging him unfairly with false Quotations.

From all which he concludes that *Descartes* his Philosophy pretends, by specious Appearances and magnificent Promises, to free Mens Minds from Error, and discover Truth to them, but in effect does nothing but advance Dreams.

An Essay on Dioptrick, by N. Hartsoeker. In Quarto.
Paris. 1694.

IT's about three Years since the Author promised to oblige the Publick with this Work, which he divides into ten Chapters. In the first he makes an Enquiry into the Nature and Original of *Rays* of Light, and taking a Method wholly New, he supposes the Universe to be formed of two Elements, whereof the first is a Substance of infinite Extent, every where alike, liquid and flexible, which can neither be broken nor separated into such Parts, as having no Connection with the whole, may be entirely taken off from it, and by Consequence a Real Total without Parts. His second Element is an Infinite Number of small Bodies differing in Figure, Magnitude and Motion, and of such a perfect Durity, that they can neither be broken nor chang'd in any manner, and swim in the first Element without a Possibility of touching upon one another. He maintains that the Sun, fixed Stars, and Rays of Light, were formed of this first Element.

In his second Chapter he inquires into the Reasons why there are opaque and transparent Bodies, and thence he takes occasion to tell us how he thinks all this Visible World, and especially the Earth, might have been formed; and he explains to us in a New Manner why heavy Bodies tend towards the Center of the Earth, and wherefore it is that light ones keep aloof from it; and at the same time he demonstrates in what Proportion the ~~Swiftness~~ of Bodies increases in descending towards the Center of the Earth.

In his third he shews that the Rays of Light must necessarily extend themselves in a direct Line, inasmuch as they find an homogeneous Matter which presses them equally on all sides; and he attempts to prove, by Experience, that the Passage of the Light is not instantaneous.

The fourth Chapter treats of Reflection and Refraction, and is the principal Chapter of the whole Work. He begins with the Explication of the Properties of Refraction, and gives us the Description of a Machine, which he makes use of to measure the same. Then he attempts the Natural Reason of Refraction. What he advances concerning Colours is altogether new, and follows naturally enough from his own Hypothesis of Refraction. He alleges that the Rays of Light are different from one another in Force and Swiftneſs; and according as they act with more or less Vivacity upon the Organs of the Sight, they occasion so many different Sensations in us as are necessary to make us perceive that great Diversity of Colours which we see. He says that the Red is made by Rays which have abundance of Force and Rapidity, seeing it is certain that the more Force and Rapidity a Ray hath, it's the more able to continue its Motion in a direct Line, and to prevent its being diverted, either to the one side or the other, by any foreign Cause; and that Experience teacheth us that red Rays suffer less Refraction than those of any other Colour. He says that the yellow Colour is occasion'd by Rays not so strong as the red; the white by Rays which are yet weaker; the blew by Rays weaker than the white; and the Violet by the weakest Rays of all.

Here our Author enters into a great Number of Particulars, and promises something more at large upon this Head yet, which is his Favourite-Subject. Then he explains the Nature of fixed Colours, and pretends that the most part of Bodies are no otherwise coloured than as they are covered with a sort of coloured Varnish, insomuch that all the Dyers Art consists in nothing but covering the white Stuffs with such a Varnish. He informs us, by the way, of the manner of their dying Scarlet in *Holland*, and decides the Question which hath been a long time controverted amongst the Learned, viz. whether Cochenile be a Grain or an Animal; for having examined it with a Microscope, after having steep'd it in Water, he found it to be an Animal. He observes likewise, that most part of those Animals contain a vast

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Quantity of Red Eggs. The Dyers who make use of Alum and such other Drugs will here find the Reason why. He passes next to the Refraction of the Air, and determines the Height of the gross Air of the Atmosphere to be $10\frac{1}{2}$ German Leagues, and by the way gives us the Reason of the Appearance of the Dawning, and why the Moon appears sometimes enlightned, tho she passes through the middle of the Shadow of the Earth. Here he pretends to demonstrate geometrically, that supposing the Atmosphere of the gross Air be half a League in height, the Refraction cannot augment the Horizontal Diameter of the Moon a Demi-second, and that it must diminish her Vertical Diameter.

In his fifth Chapter he treats of the Optick Point, which the Author defines to be an Object which does not extend its Image any further than upon the Extremity of one only of the Strings of the Optick Nerves, how great soever the Object may be.

His sixth Chapter contains the Description of the Eye, which he compares to a dark Chamber, as do all the Modern Philosophers.

In the seventh Chapter he treats at large of Sight, and that conformable enough to the Sentiments of the Modern Philosophers. He gives us a particular Enumeration of the Means wherewith Nature has furnished us, to discover the Distance of Objects when they are not too far from us. He says, that the Art of Painting consists principally in a due Improvement of all those Means. He tells us, that as the Imagination is mistaken, when looking on a Picture in perspective, we judg that there are in that Picture some Objects further from us than others, though they be all equally distant; and as it deceives us also when we see a Mountain exposed to the Sun, beyond a dark and shady Walk, it makes us think that that Mountain is nearer than really it is. Our Imagination deceives us also in like manner, in regard of the Moon, which we think much nearer us when we see it towards the Zenith very clear, and in the midst of a dark and black Sky, than when we see it in the Horizon but little enlightned, and scarcely distinguished from the clear Sky. As to the Bigness of Objects, the Author says, that we may know it by the Images which they trace upon the Tunicle of the Eye, compared with the Judgment which we make of their Distance: whence he concludes again, that the Moon ought to appear greater to us at the Horizon than at the Zenith,

Zenith, because we judg it further from us in the first than in the last Place, wherein he follows the Opinion of *Descartes*.

His eighth Chapter treating of the manner of working Glafs for Spectacles, must needs be pleasing to abundance of People, seeing we have not as yet had any thing exact upon that Subject; those who formerly wrote on it, having for the most part had no Practice, could not possibly teach any thing but in a false and impracticable manner: whereas our Author having join'd Practice with the Theory, teaches us an easy Method of working at Spectacle-Glafs, without Possibility of failing therein, provided the Matter be as it ought, from a tenth Part of the Line unto 3 or 400 Feet of Hearth, and without being obliged to any considerable Expence.

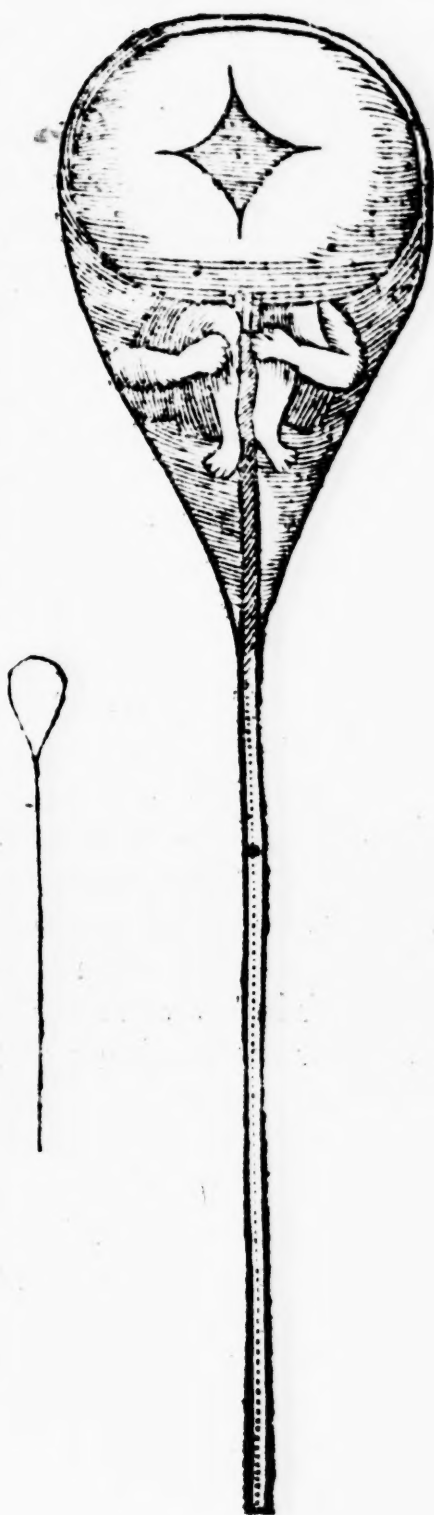
He enumerates all the Faults which may happen in the Glafs, and showing whence they may come, teaches us how to avoid them, that so we may have Glasses of the highest Perfection.

In the ninth Chapter he teaches us how to serve our selves fitly with Glafs for Spectacles, and declares for the Spherical Form, rejecting all others as impracticable and useles. Then he demonstrates the Propositions which are most profitable both for Reflection and Refraction, in a very succinct manner. After which he gives us the Reason why a certain Measure must be observed in the Opening or Breadth of Spectacles, and lays down a Method for determining the same for Glasses of all Sizes. There are some learned Men who have sed us with Hopes of discovering as great a Diversity of Bodies in the Stars, as we see upon the Earth; but our Author undeceives us by showing us, that to discover an Object of five Foot Diameter in the Moon, we must have an Object if of near 15 and half Diameters of the Earth, and 706 $\frac{1}{2}$ Foot of Width. The rest of the Chapter is spent in telling us what is the best Composition of Glafs for Spectacles and Microscopes.

The tenth Chapter is spent in Observations which he hath made with Perspectives and Microscopes, which is truly very curious. Here we meet with diverse Conjectures touching what is observed in the Moon and Planets, but chiefly as to what is observed in the Sun, whence he will have Comets to proceed, and treats of them at large, and in a very particular manner.

The Method which he lays down to understand the Report of the Distances of the Earth from the Planets and Sun, is wholly new,

new, and deserves the Consideration of the Learned, as does also what he has said of the Generation of Animals, and the way of their coming into the World. It's above 20 Years since he examin'd the Seed of Animals with Microscopes, and discovered that it is fill'd with an infinite Number of Animals resembling young Frogs, as is represented in the little Figure. As to the Seed of Birds it is fill'd with an infinite Number of Animals resembling Worms. The Author is of Opinion that every one of those little Animals which is to be seen in humane Seed does actually inclose under a thin and delicate Membrane, an Animal Male or Female, of that same Species with them in whose Seed it is found; and that when an Animal is entered into the *Ovum* which comes from the Woman's *Ovarium* into the *Matrix*, *tempore congressus*, that Animal unites it self to those *Ova* by the tenderest Part of its Body, which in our Author's Opinion is the End of its Tail, which contains the umbilical Vessels: so that if we could see the little Animal through the Skin which covers it, we should perhaps find it as represented in the larger Figure, except that the Head would perhaps be bigger, in proportion to the Body, than as we have design'd it here.



News from the Commonwealth of Learning, containing the Encomiums, and an Account of the Works of Monsieur Boulliau, and Monsieur Aubery, two famous French Authors lately deceased.

THE French who have been great Improvers of Arts as well as Arms in this last Century especially, have a commendable Custom, that when any of their great Authors die they oblige the World with his Character, an Account of his Life, and a brief Idea of his Works, which is doubtless a mighty Incitement to generous Spirits to do something that may merit such an Honour.

They have lately publish'd the following Account concerning Monsieur *Boulliau*, that he had a strong Body, lively Wit, happy Memory, and solid Judgment; that he was born at *Loudun*, Sept. 25, 1605. was bred a Protestant, but turn'd Papist at 21 Years of Age: He studied Philosophy at *Paris*, and the Laws at *Poitiers*; he applied himself afterwards to the Mathematicks, Divinity, and History sacred and profane. In 1638 he publish'd a Treatise in 8°. *de Natura Lucis*; and in 1639 his *Philolaus*, or *Dissertations* concerning the true System of the World at *Amsterdam*. In 1640 he publish'd a Critick upon the Chronicle of *St. Benignus* of *Dijon*, discovers the Contradictions therein, and his speaking of *Indictions* in the time of the Emperor *Severus*, whereas they were instituted by *Constantine* in 312. He challenges his calling *St. Policarpus* Metropolitan of *Asia*, Metropolitans being not establish'd in his time. He takes notice also that *St. Irenaus* could not appear to *St. Policarp* after his Martyrdom, because *St. Policarp* died 36 Years before him; that *St. Benignus* could not suffer Martyrdom in *Gaul* in 224. by the Order of the Emperor *Aurelius*, because the Gauls had no Martyrs so early, and *Aurelius* died two Years before, having never come into *Gaul*, but spent most of his time in *Nicomedia* or at *Rome*. He doubts much of *St. Benignus* his Mission into *Gaul* by *St. Policarp*, though it be mention'd by *Bede*, *Usuard*, and the Roman Martyrology, because he finds nothing certain

tain in Antiquity, neither as to his Life nor Death. He does also question the Mission of *Irenæus* by *St. Policarp*, though mention'd by *Gregory of Tours*, because neither *Eusebius* nor the Epistle of the Churches of *Vienna* and *Lyons* say any thing of it; and that he observ'd *Easter* on the same Day that Pope *Victor* observ'd it at *Rome*; whereas had he been sent by *St. Policarp*, he would have observ'd it on the same Day that he did in *Asia*.

In 1644 he translated from Latin *Theo* of *Smyrna*, a Platonick Philosopher, in 4°. and dedicated it to *Thuanus*, from whom he had the Manuscript. In 1645 he publish'd a Folio, intituled, *Astrologia Philolaica, Opus novum, in quo motus Planetarum per novam & veram Hypothesim demonstrantur, cum tabulis facillimis*. Four Years after he publish'd a Treatise in favour of the Churches of *Portugal*, the Pope having refus'd to create them any Bishops after they had shook off the Dominion of *Spain*: Here he remarks, that in the first Centuries the Clergy and People chose the Bishops; that upon the Emperor's turning Christian they assumed a great Authority over the Discipline of the Church, as is witnessed by *Socrates* in his 5th Book; that afterwards they usurp'd the Right of choosing Bishops, notwithstanding the Resistance of the Clergy; and the *Paleologi* were in possession of that Privilege when the Turks took *Constantinople*.

The Councils of *France* and *Spain* show, that the electing of Bishops by the Clergy and People continued longer in the West than in the East, and that *Adrian* granted the Right of choosing and confirming the Pope to *Charlemaine* and his Successors; that Father *Sirmond*, in his *Appendix* to the second Volume of French Councils, shows how the Kings of *France* rendred themselves Masters of the Elections, as believing it to be their Interest not to suffer any to preside over the Clergy but Subjects of known Fidelity. In *Spain* the 12th Council of *Toledo*, by their sixth Canon, chang'd the Custom that had been observ'd until then, and gave leave to the Bishop of *Toledo* to appoint such for Bishops who were chosen by the King, if so be he judged them worthy.

The Invasion of the Arabs did not deprive the King of *Spain* of this Privilege, but the Usurpation of the Popes did, about the beginning of the 12th Age, when it was agreed, that the King should name, but the Pope should provide for the Bishops; and upon the whole he gives his Advice thus, that seeing King *John IV.*

had supplicated *Urban VIII.* and *Innocent X.* for eight Years in vain, he might have his Bishops consecrated by the Metropolitans; and that as the Popes had formerly pretended that the Power of settling Bishops in vacant Sees devolv'd upon them by the Negligence of Princes, he might re-enter lawfully into his Right by a like Negligence of the Popes.

Mr. *Boulliau* publish'd another Treatise in *March 1651.* in the Name of King *John IV.* to desire the Mediation and Advice of the French Clergy with the Pope, of whose Obstinacy he complains mightily, that he should have abandon'd the Portuguese, in their most pressing Necessities, to favour the ambitious Pretensions of the Spaniards over them. He tells them that the antient Popes did not do so when the Barbarians over-run *Spain*, but always entertain'd Correspondence with the Bishops, and maintain'd the Discipline of the Church: then he alledges many other Examples to justify, that when Princes have had either Rights or Pretensions upon Towns or Provinces, the Holy See, without diving into the bottom of their Temporal Differences, did acknowledg the Possessor as Sovereign, which, says he, was a prudent and sage Precaution that preserv'd the Unity of the Church, and prevented the Divisions and Schisms which might have been either rais'd by Usurpers or lawful Sovereigns, if the Popes had behaved themselves otherwise; but those Sentiments were all condemned by the Sacred Office. To these two Books there was join'd a Dissertation of his *de Populis fundis*, who were obliged to renounce their own Laws, and submit to those of the Romans; nor could any be a Citizen of *Rome* without renouncing the City where he was born.

In 1649 he printed the History of *Ducas* in Greek, with his Latin Version and Notes, and dedicated the same to Cardinal *Ma-zarin.* This Historian wrote in the Reigns of the Emperors *John Manuel, John* and *Constantine Paleologi*, until the taking of their Capital: His Work is of larger Extent, and performed with better Judgment than that of *Calcondile.*

In 1657 Monsieur *Boulliau* caused a Treaty *de Lineis Spiralibus* to be printed at *Paris*, and dedicated the same to the *D. de Verneuil*, as a more intelligible Theorem than that of *Archimedes.*

In 1663 he publish'd in one Volume a Greek Treatise of *Ptolomy*, with the Latin Version *de judicandi facultate & animi principatu.*

A little after he publish'd a great Folio, entituled *Ismaelis Bædii aldi opus novum ad Arithmeticam infinitorum, libris sex comprehensum, in quo plura à nullis hætenus edita demonstrantur*. He did also write concerning the Jews Passover, but found Mr. *Toinard's* Reasons for Christ's not having celebrated the Jewish Passover the Eve before his Death, so strong, that he forbore publishing the same: the said *Toinard* having imbib'd a new Explication of Christ's ordering his Disciples to make ready the Passover from the Rabbins, which he thought clear'd the Difficulty of Christ's being supposed to have anticipated the Day of celebrating the same before the Jews celebrated theirs according to the Law of *Moses*.

But the Reputation which Monsieur *Boulliau* acquired by his numerous Works did not lessen his Modesty; for he answered one of his Friends, who express'd how great an Opinion he had of him, that he was not so weak as to think that his Writings ought to be ador'd: There was nothing he was more afraid of than Praises; but if what he did was approved by such as understood the Matters whereof he treated, it was sufficient, and that pure and simple Approbation without complaisant and too much affected Elogiums, was preferable to all Panegyricks.

Monsieur *Boulliau* entertain'd a Correspondence with most of the Learned Men in Europe, as *Grotius*, *Blondel*, *De Launoy*, *Thuanus*, &c. whom he assisted in his Embassy into Holland. He travelled into Italy, Germany, Poland, and the Levant, and he was Agent for the King of Poland with the Dutch, during the Wars betwixt Sweden and Poland, and died in the Abby of St. Victor at Paris, November 25, 1694.

In 1649 Monsieur *Aubery* wrote an Historical Treatise of the Preheminence of the French Kings, and their Right to take place of the Emperor and King of Spain. In the first Part of it he gives an Account of the Attempts made by *Philip* the Second, to usurp the first Place at Venice, Rome, and the Council of Trent; shows that of old the French Kings took Place of the King of Spain, and endeavours to prove their Right to it by the Title of *Most Christian*, the eldest Son of the Church, and that of the King of Kings conferr'd upon him by *Matthew Paris*, by the Prerogatives of their Consecration, the Succession of Males only, their Absolute Authority and Independence on all other Powers. In the second Part he

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examines the Pretensions of the Emperor, observes that *Charles V.* and *Francis I.* were treated as Equals by *Paul III.* in his Bull for summoning the Council of *Trent*; and without insisting on the Possession, he shews us, that the Emperor not being now crown'd, he cannot dispute for the first Place with a King of *France*, who did always take Place of the King of the Romans, and is Emperor in his own Kingdom, as *Pepin* is entitled in an antient Medal. He insists on it also, that the Emperor is far from being Absolute in his Dominions to which he comes by Election, cannot transmit the same to his next Kindred, and hath no Power in *France*, as appeared at the Interview betwixt the Emperor *Charles IV.* and King *Charles V.* who did not grant him any Mark of Sovereignty, no Imperial Ornaments, nor white Horse, no more than *Francis I.* did to *Charles V.* when he pass'd through *France*. In fine, he pretends that Antiquity decides the Question, the Title of Emperor of *Germany* not being of much above 800 Years standing; and, according to *Eginard's* Testimony, was but little esteem'd by *Charlemain*, who was King of *France* long before he was Emperor. And in the last Place, he advances, that *Saxony*, *Turingia*, and other Provinces, were the Conquests and inalienable Heritage of the French Kings; whence he concludes that they are Emperors of *Germany*.

In 1654 he publish'd the History of Cardinal *Joyeuse*, with the Genealogy of that Family, and a Collection of Letters writ from *Rome* by that Cardinal to *Henry III.*

In 1660 he publish'd the History of Cardinal *Richlieu* in Folio, containing the most remarkable Events of the late Reigns: It is accompanied with two other Volumes, of Titles, Letters, Instructions, Dispatches, and Memoirs, which serve for Vouchers.

Seven Years after he wrote a Book of the French King's just Pretensions to the Empire, which he dedicated to his Majesty: Therein he repeated many things which he had advanc'd before in his Treatise of the Pre-eminence of the French Kings, and supported them by new Matters of Fact and Arguments. The Princes of the Empire being alarm'd herewith, complain'd of it, and the Council, to appease them, and dissipate their Fears, order'd him to the Bastile, where he was very well treated, visited by the greatest Persons of the Kingdom, and set at liberty quickly after.

In 1673 he compos'd a Treaty of the Dignity of Cardinals, which he dedicated to the Duke of *Mazarin*.

Five Years after he printed a Treatise of the *Regale*, consisting of four Parts: the first concerning the antient Institution of Bishops; and on this Occasion he speaks of the Pragmatical Sanction and the Concordat. The second is of the Original and Progress of the *Regale*. The third is the uniform Submission of all those Provinces to that Right: and the fourth is the Extension of the *Regale* to Abbies.

His last Work that he publish'd was the History of Cardinal *Mazarin*, extracted for the most part out of the Registers of Parliament, upon which he had studied a long time, and was about to publish his Collections of things past from those Authentick Monuments, wherein he had fix'd abundance of the remarkable Events in the French History, and corrected the Dates mistaken by their chief Writers, but Death prevented him, yet 'tis hoped that his Heirs will publish those and his other numerous Papers.

He rose constantly at five a Clock, and studied all the Morning, except the time that he allowed himself for hearing a Mass. He studied constantly after Dinner till six a Clock, after which he used to visit *Dupui*, *Thuanus*, and Monsieur *Vilevault*. He was receiv'd Advocate in Council in 1651. but did never much follow it. He had led a long and uniform Life, but as returning home one Night in *December* last, he fell upon the Bridg of *St. Michel*, and was so bruised by his Weight, that he never recover'd it; he languish'd in Bed about two Months without taking any Medicine, having never accusom'd himself to it, nor made use of a Physician for fifty Years: he died *Jan. 29.* aged 68.

It's pity but that in Imitation of this commendable Practice of the French we should do the like Honour to the Memory of our Great Men here in *England*, which would not only be an Incouragement to the Vertuous when they perceiv'd that their Memories should be convey'd down to Posterity with an Elogy, but might be of extraordinary Use to inform the Publick with a short Account of the most remarkable things in their Lives, and especially of their Writings, a Catalogue of which, with some short Idea of them, might not only influence many who never heard any thing of them to enquire after them, but also revive them in the Memory of those who had forgot them. What a large Field for this
might.

might there have been found as to the late Archbishop *Tillotson*, if any of his Friends had paid so much Deference to his Memory. And in the mean time we think fit to give notice, that when any Person, eminent for Learning, in what Faculty soever, happens to die, that if their Friends will please to communicate any such short Account of them to our Booksellers, they shall be carefully inserted, which will be so far from injuring any particular Account of their Lives that may be printed, that it will rather whet the Appetites of the Curious, and increase their Desires after it.

Books lately printed beyond Sea.

INDex Alphabeticus rerum & locorum omnium memorabilium ad Annales Cardinalis Baronii, Opus Posthumum eminentissimi Cardinalis de Laurea, 4°. Romæ 1694.

Lexicon Philosophiæ Moralis, Ethicæ & Politicæ, à M. Daniele Ringmachero, 8°. Ulmæ, 1694.

Examen Historiæ criticæ Novi Testamenti P. Simon. institutum, à Joanne Henrico Maio, 4°. Gressæ, 1694.

Vossius's Etymologicon Linguae latinæ is lately reprinted at the Hague, it being the first Volume of his Works which they are reprinting with Notes.

A Catalogue of Books publish'd in the Month of April, 1695.

A Discourse relating to the Death of Queen *Mary*, by *J. Howe*. Printed for *B. Aylmer*, 4°. Price 6 d.

A Rapsodical Essay on the Death of Queen *Mary*: a Poem; by *S. Segar*. Printed for *T. Leving*, 4°. Price 6 d.

A Pindarick Poem on the Death of Queen *Mary*, by *H. Park*. Printed for *J. Dunton*, 4°. Price 3 d.

A short Essay of Catechism upon the Holy Sacrament, declaring the Nature, End and Obligation of that Ordinance, fitted and made plain to the Capacity of the ignorant and younger sort of People. Printed for *E. Crook* and *D. Dring*, in 24°. Price 6 d.

The Proceſſion, a Poem on the Death of Queen *Mary*, by a Gentleman of the Army. Printed for *Tho. Bennet*. Price 6 d.

A Catalogue of Books publish'd in April, 1694.

Instructions to a Painter : a Poem on the Death of Queen *Mary*, by *J. Talbot*. Folio. Price 6*d*. Printed for *J. Tonson*.

A Sermon preached at *Shrewsbury*, March 5. 1694. on the Death of Queen *Mary*, by *T. Dawes*, B. D. 4°. Sold by *J. Whitlock*.

Miscellaneous Letters, giving an Account of the Works of the Learned, both at home and abroad ; for the Month of *April*, 1695. to be publish'd monthly, 4°. Price 6*d*. Printed for *H. Rhodes* and *W. Lindsey*.

Apologia Chirurgica : A Vindication of the noble Art of Chirurgery, from the gross Abuses of ignorant Undertakers, wherein their fraudulent Practices are plainly detected, &c. by *Dan. Turner*, 8°. Price 18*d* sold by *J. Whitlock*.

An Essay upon the Necessity of raising the Value of twenty Millions at least, according to *Dr. Chamberlen's* Method, &c. 4°. Price 3*d*. Sold by *J. Whitlock*.

——— On the Death of Queen *Mary*, a Poem, by a Person of Honour. Folio. Price 3*d*. Printed for *R. Benly*.

A Pattern for a well-governed Hospital, or a brief Description of the Building, and a full Relation of the Establishment, Constitution, Discipline, Oeconomy and Administration of the Royal Hospital of the Invalids near *Paris*, 8°. Price 2*s*. 6*d*. Printed for *R. Baldwin*.

A Poem on the Death of Queen *Mary*, by *B. Bridgwater*. Printed for *R. Baldwin*, in Folio. Price 6*d*.

A solemn Perswasion to most earnest Prayer for the Revival of the Work of God, &c. by *T. Beverly*. Printed for *W.* and *J. Marshall*, 4°. Price 6*d*.

A Poem on the Death of Queen *Mary*, by *Mr. Glanvil*. Printed for *J. Newton*. Folio. Price 6*d*.

Profitable Charity, a Sermon preached before the Lord Mayor of *London*, &c. on Easter-Monday, 1695. by *Robert Lord Bishop of Chichester*. Printed for *W. Kettleby*, 4°. Price 6*d*.

The Cause and Cure of Strife and Divisions, in 2 Sermons, by *R. Mayo*. Printed for *T. Parkhurst*, 4°. Price 6*d*.

The Certainty of Divine Revelation, a Sermon preached February 4. 1694. being the second of the Lecture for the ensuing Year, founded by the Honourable *R. Boyle Esq*; By *J. Williams*, D. D. Printed for *R. Chiswell* and *T. Cockeril*, 4°. Price 6*d*.

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A Catalogue of Books publish'd in April, 1695.

The Souldiers Religion, writ by *W. Morgan*, a Field-Officer. Printed for *D. Dring*, 4°. Price 6 d.

A Poem on the Death of Queen *Mary*, by *Mrs. [illegible]*. Printed for *J. Tonson*. Folio. Price 6 d.

An Essay on the Memory of the late Queen *Mary*, by *Gilb. Burnet* Bishop of *Sarum*. Printed for *K. Elifwell*, 8°. Price 2 s.

The Store-house of Practical Physick, being a General Treatise of the Causes and Signs of all Diseases afflicting humane Bodies : Together with the shortest, plainest and safest way of curing them by Method, Medicine and Diet. To which is added, for the Benefit of young Practitioners, several choice Forms of Medicines used by *London-Physicians*; by *J. Peachey*. Printed for *H. Bonwick*, 8°. Price 5 s.

The Roman History, from the Building of the City to the perfect Settlement of the Empire by *Augustus Caesar*; by *L. Echard*. Printed for *M. Gillyflower*, *J. Tonson*, *H. Bonwick*, and *R. Parker*. 8°. Price 5 s.

The Rich Man's Bounty, the true Measure of his Wisdom; a Sermon preached before the Lord Mayor of *London*, &c. on Easter-Wednesday, 1695. by *J. Mapletost* D. D. Printed for *B. Aylmer*. 4°. Price 6 d.

Mansoleum: a Funeral Poem on the Death of Queen *Mary*, by *Nath. Tate*. Printed for *B. Aylmer*, *W. Rogers*, and *R. Baldwin*. Folio. Price 1 s.

Letters written by a French Gentleman, giving an Account of the Transactions at the Court of *France* relating to the Publick Interest of *Europe*, &c. communicated by *Monsieur Vafor*. Printed for *R. Baldwin*, in Folio. 1 s.

A Dialogue between the King of *France* and the late *K. James*, occasioned by the Death of the Queen: done out of French. Printed for *R. Baldwin*, in 4°. Price 6 d.

A Letter to a Member of Parliament occasioned by the Votes of the House of Commons against their late Speaker, and others. Printed for *R. Baldwin*, in 4°. Price 6 d.

Prince *Arthur*, a Poem, by *R. Blackmore*. Printed for *A. and J. Churchill*. The 2d Edition with Additions. In Fol. Price 10 s.

The Family-Dictionary or Household-Companion, containing curious Receipts in Physick, Cookery, Preserving, &c. Printed for *H. Rhodes*, in 8°. Price 3 s.